

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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WHY OUR CHURCHES DO NOT WIN SOULS

Second Article

EVANGELIST JOHN R. RICE

(Continued from last week)

Last week we gave two great reasons why our churches do not win souls: I. *Because Soul Winning Is Not the Principal Aim and Activity Of The Church*; II. *The Preaching In Our Churches Is Not The Kind Generally To Get Sinners Saved*. This week I want to discuss two more main points: III. *The Doctrinal Emphasis In Most Churches Is Not Conducive To Soul Winning*, and IV. *The Churches Often Shun The Proven Methods of Soul Winning*.

Next week I plan to have another article on the same general theme of soul winning in the churches, but hope to write it from the positive, instead of the negative viewpoint, showing how continued, persistent, prevailing prayer in the churches leads to soul winning and revival.

These articles are born of much prayer and concern. One of my daughters said, "Daddy, you will make everybody mad at you, you are so definite." But I hope for a better result than that. I hope multitudes of pastors and church members will set out to correct the things that hinder revival and hinder soul winning in the churches. We will be glad to have your comments.

Here we try to answer further the problem of "Why Our Churches Do Not Win Souls."

III. THE DOCTRINAL EMPHASIS IN MOST CHURCHES IS NOT CONDUCTIVE TO SOUL WINNING

Some people say "It doesn't matter what you believe, just so you are sincere." Other people say, "It doesn't matter what you believe, just so you live right." Both are wrong, foolishly, unscripturally, childishly wrong. In Archer

City, Texas, a woman sincerely believed she was giving her baby a drink of water. But it was gasoline and the baby died. I was present at the funeral. The mother was inconsolable. She was sincere, but it certainly mattered what she believed! Beware of anybody who runs down creeds! The word "creed" comes from the Latin word "credo," which means I believe. People who do not like creeds are, the ones who are not willing to confess their faith. Infidel teachers who do not believe the Bible but who want the salary furnished by Bible-believing Christians never believe in creeds. Hypocritical denominational leaders, who want to keep their fat jobs, when they do not believe the great fundamentals of the Christian faith, often speak disparagingly of creeds and of statements of faith. They say that just so people are loyal to their Baptist denomination or their Methodist denomination, and give their money to support the unconverted infidels in denominational positions, that doctrinal convictions do not matter. Nothing could be further from the truth. What people believe determines what they are and what they do.

Hence, when churches and pastors are wrong on fundamental doctrines, or even wrong on the emphasis they give to essential doctrines, it hinders soul winning. Many of our churches win no souls and others win few, because they are wrong in their doctrinal emphasis.

I. The Fading Out Of The Bible Doctrine Of Hell And Judgment, Cuts The Tap Root Of Soul Winning In The Churches.

It has become popular to say

(Continued on page three)

Obedience --- The Essential of Leadership

Text: "Behold, to obey is better than sacrifice." I Sam. 15:22.

DR. BOB JONES, SR. Founder and President

Bob Jones College, Cleveland, Tennessee

("Chapel talk" to student body and faculty members Friday morning, September 17, 1943. Mechanically recorded.)

I didn't think I would be back this morning, but I had the opportunity to get through with what I had to do down in Georgia and come back up here last night. I will leave tomorrow morning for Asheville. So, I am glad of the privilege to be back and have a little fellowship with the faculty and students and look over the situation.

I want to talk to you out of my heart this morning, and I want you to think while I talk. I have a message that I want to get over to everybody here.

In the first place, I want to talk to you about the purpose of this institution—the main underlying purpose back of Bob Jones College. I wonder if you know what we are trying to do. Do you know what we are up to here? Well, I'll tell you what we are trying to do. We are trying to train Christian leaders for a chaotic world. If you don't know that, you just don't know what we are up to. I want to get the idea over to you so you will understand a good deal of the philosophy and a good deal about the approach of this institution.

There has been a dearth of leadership in the world for a long time, not only Christian leadership but all other kinds of leadership. Do you know why there are dictators in Europe? Because most of the people in Europe are no good—that is the reason. They are just so ordinary. Did you know that Mussolini, as mean as he is, went to his position by prison and sacrifice? Did you know that that little paper hanger in Germany, as low-down and devilish as he is, knew the lesson of obedience, knew what it meant to face hardships? Did you know that up in Russia, Stalin suffered to get where he is? The reason we have dictators in Europe is because the masses of the people are so no good, they just follow any man that has anything to him, whether he is right or wrong.

Take America. We have come to bad days in America. The Democratic Party has one man to nominate for president. The Republican Party a few years ago just nominated one man. Nobody else got in on the thing at all. Now, that is a bad situation.

That is the way it is all over this country. I can count on the fingers of my hands the great preachers. There are just a few of them scattered over America—just a few of them.

The whole educational world is chaotic. The leadership in the educational world is in a terrible state. This country is filled with wrecked colleges.

The business world is alive now only by a peculiar mechanical stimulation it is getting from Washington. The business world is chaotic. And the Christian world is the same way.

Now, Bob Jones College is trying its best to produce Christian leaders who will be able to stand up under chaotic conditions and be worthwhile to our modern world. I want you to see that this morning. We are not trying to produce great scholars. We hope, of course, to discover somebody with scholastic possibilities. There are not many great scholars in this country. In the scientific world there are a few outstanding men. In the literary world there are a few outstanding men. But you could

always count on the fingers of your hands the great scholars of the country, the great scholars. There are not many of them. There always have been just a few of them. Now, we, of course, are trying to raise the scholastic level as high as possible and we are hoping to find somebody in Bob Jones College who may have great scholastic possibilities, but we are



DR. BOB JONES

not primarily trying to produce great scholars. We are trying here to produce great Christian leaders. The world needs Christian leadership. And when this war is over it is going to need it more than ever. Listen to me, you folks who are here in this institution, you who came here to Bob Jones College just to come to college, I want you to know what we are up to so you can go along with us if you have

(Continued on page two)

CHRISTIANS AND WARFARE

REV. WILLIAM L. PETTINGILL, D. D.

Keeping in mind that our Lord said, "Blessed are the peacemakers," and commanded us to love our enemies, to do good to those that hate us, etc., should a Christian go to war to kill his enemies and friends also, when commanded by the government to do so?

It is the duty of the Christian to be obedient to the powers that be, for these powers are ordained of God, and they bear not the sword in vain (Rom. 13). Warfare is not a Christian institution, and neither is civil government and there was warfare carried on by God's people before Christ came to the earth at all. Civil government, while not a Christian institution, is nevertheless a divine institution and is a gift of God, for which we should be continually thanking Him, for any government is far better than no government, which is anarchy. The Christian Church is to be conducted on the principles of grace, but civil government is to be conducted upon the principles of justice. The government is commanded of God to govern and in order to govern He has commissioned it to use force. The foundation of civil government is in the covenant of God to Noah, and is recorded in Genesis 9:1-6. In that covenant God established the principle of capital punishment: "Whoso sheddeth man's blood (that is, in murder), by man shall his blood be shed." If we say that no Christian should have any part in civil government, then, of course, we must go on and say that no Christian should hold office in government. Not only should he not enlist in the army, even if commanded to do so, not only for David, the man after God's

must he not be a sheriff or a policeman or a constable, but neither may he be a school teacher, because the schools are conducted by government. None of us would be willing to live where there was no government, no policemen, no constables, no courts, no jails.

In the Old Testament times God often conducted warfare, using one nation against another, and sometimes even using heathen nations to scourge His own people Israel. In Judges 3:1-2, it is stated that certain nations were left in Canaan "to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof." Who can deny that Moses was commissioned of God, and Joshua after him, to conduct warfare? And as own heart, he was a man of war, and he declared in Psalm 144:1 that Jehovah taught his hands to war, and his fingers to fight.

The Christian is a citizen not only of heaven, but he is also a citizen here, and he is commanded of God to submit himself to earthly governments, and it is his duty to obey the government in every thing, except where the government commands him to do something that God has expressly forbidden. In such a case he may disobey the government and suffer the consequences, whatever they may be. Compare Acts 4:18-20.

(From the book, BIBLE QUESTIONS ANSWERED, Enlarged Edition, by Dr. Wm. L. Pettingill, from Fundamental Truth Publishers, 559 pages, price \$2.00. Order from The Sword of the Lord.

"AS THE FATHER HATH SENT ME"

E. M. CLARKSON

So send I you — to labour unrewarded,
To serve unpaid, unloved, unsought, unknown,
To bear rebuke, to suffer scorn and scoffing,
So send I you — to toil for Me alone.

So send I you — to bind the bruised and broken,
O'er wand'ring souls to work, to weep, to wake,
To bear the burdens of a world awary,
So send I you — to suffer for My sake.

So send I you — to loneliness and longing,
With heart a-hung'ring for the loved and known,
Forsaking home and kindred, friend and dear one,
So send I you — to know My love alone.

So send I you — to leave your life's ambitions,
To die to dear desire, self-will resign,
To labour long and love where men revile you,
So send I you — to lose your life in Mine.

So send I you — to hearts made hard by hatred,
To eyes made blind because they will not see;
To spend, tho' be it blood — to spend, and spare not,
So send I you — to taste of Calvary —

So send I you —
Lord, here am I!
Send me!

Obedience: The Essential Of Leadership

(Continued from page one)

anything to you. We are out to produce Christian leaders. We want you, when you finish at Bob Jones College, to go back to your community a leader, a Christian leader. We want you to have the elements of leadership.

We have studied this business of leadership. It is very interesting. There are certain essential elements in producing great leadership.

I remember some weeks ago I was in New York City. On Broadway just diagonal across from the hotel where I stayed there is a picture house. It is not a theatrical place. It is simply a place where you see the newsreels. No theatrical pictures are shown there. Of course, we are against the whole commercial theatrical set-up. We think it is wicked and sensual and sinful. But this is purely a news proposition. I went in there when I was in New York recently and sat down to see the pictures of the world, war scenes, etc., and I saw a picture that I wish every one of you could see, if you have sense enough to appreciate it. Here is the story:

Men to be trained for leadership in the military world are selected from all over the country and taken down to Florida. And you never in your life saw anything like what they do to them. I sat there and said, "Oh, boy, I wish I had that kind of power in Bob Jones College. If I just had that kind of power, that kind of Government and discipline back of me!" They walked in there, and you never saw such obedience in your life. Middle-aged men, former business men had officers stick their nose right in their faces and give them such orders as you never heard in your life. Now, they are producing men that will have leadership and be worth something, men that can get in a place and direct, men that can lead forces to battle! Do you know what they do? They throw out over half of them! Scores, and scores of them go there but they find only a few capable of going ahead with the training.

We have matriculated over 800 students this year. Listen, if at the end of ninety days fifty of you left, you would be doing pretty well. Suppose we just have to cast you out. Suppose we have to say, "You are no good, just go on back home. That is all right, you are a follower; you will never be a leader."

Those training men for leadership in the military world say, and it is right in line with what God says, that all leaders have to learn to obey. The fundamental thing, the essential thing in training for leadership is to learn obedience. If you can't take it on the chin, if you can't obey, you will never be a leader. I wouldn't have anybody at Bob Jones College—if you were so old your nose and chin met and you had to spit out of the side of your mouth—I wouldn't have you if you couldn't obey!

Some fellow says, "I don't want anybody telling me when to get up in the morning." I had a boy here one time I want Uncle Sam to get. If they put him in a camp a thousand miles from this place I am going to try to go to see him. I want to walk in and look at that guy. I want to see him "get up in the morning." And I hope they put him in the jungles of some island in the Pacific. I don't want the Japs to shoot him because he is not fit to die. But I want him to get over there. I want them to drag his delicate little body through the jungles. I want the snakes to hiss at him. I don't want them to bite him! I just want them to hiss at him. I want the

mosquitoes to bite him. I hope they won't have malaria. I want him to be thirsty when he can't get a drink of water. It would do him good! He would say, "Mamma, Mamma, I want some water." But it would do him good!

Listen, did you know, did you know—listen! even the devil himself has to take over God's philosophy to make a soldier. The devil can't make a soldier with his own philosophy. The devil's philosophy is "Do as you please." God's philosophy is "Do what you are told to do." The devil can't make a soldier without using God's philosophy to do it.

You can't be a success in the business world without using God's philosophy. There are only two philosophies—the devil's philosophy and God's philosophy. The devil's philosophy is "Do as you please," and God's philosophy is "Do what you are told to do—do right!"

Back here in the Old Testament we see—I'll not go into this because I am saving it for a good sermon a little later—but listen, Samuel raised this question: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice." If there had been no disobedience, the sacrifice would never have been necessary. "By one man disobedience entered into the world." If there had been no disobedience, there would have been no cross, no tragedy, no blood! Disobedience damned the human race! It is better to do what God says and not have to repent than it is to disobey God and have to repent. Sin never did pay. It never will pay!

Every year about this time the little fellows begin to show up. Some folks come here—they were sort of the "cock of the walk" at home. We don't have any cocks of the walk around this place. We all walk along together. Some of you want to get in a little crowd where they think you are somebody. Some of you can't be anything big if you are in a big crowd, so you want to get in a little crowd where they will know you are around.

When I went to college we had a fellow who came to college. He had been preaching around in the woods over the country. People would say, "Go home with me for dinner." Go home with me for dinner. "Come in Brother So and So, come in!" He came to college and stayed a few days. Nobody asked him anything. He just took his place with the rest of us. (That is the way they do in the army, when Uncle Sam makes soldiers out of them.) After this boy had been at the college a little while, he said, "Boys, I'm going home; I'm somebody at home. They don't even know me around here."

We get a few folks here every year who, when we get settled down along about this time of the year when they have to be somebody, begin to show up. You see, you stay here a little while and the light is turned on and you begin to find, and we find, too, that you lack the ability to go through. You can't obey; you can't take it. And you won't be anything. God has fixed it so in this world that only the obedient make good. Listen, the shore of time is covered with the wrecks of those who didn't obey!

The Apostle Paul said, "I put my body under." What for, Paul? "Lest after I've preached to other people, I myself should be a castaway." That was voluntary obedience. He said, "I wrestle with my own body." He knocked it down and stepped on it, and then walked up and said, "Here I am, God. My body cries for things, but I say, 'Shut up, shut up, SHUT UP! Get down there, get down! Shut up. Shut your mouth!' He said he beat himself. His old body would get up and he would say, 'Get down there. Shut your mouth, you good for nothing!' Paul obeyed. What for? To make money? No! What for? 'So I can be a preacher, a missionary to the Gentiles, a man of God to do what God says.' Voluntary obedience.

God won't let you be disobedient and succeed. As mean and malicious as Hitler is, he lived a restricted life. He obeyed!

God won't let you win a prize fight without obedience. Joe Lewis obeyed. Joe's stomach said, "I want some biscuits and Alabama syrup." Joe said, "Shut up!" "But Joe, you know on our Alabama farm your old mother and father had sugar-cane molasses, and I like it." Joe, my ancestors liked syrup!" Joe said, "Shut up, and quit bothering me!" And Joe's stomach said, "Joe, you shouldn't treat me like that, I'm hungry! Joe, how could you be so mean to me? My poor, crying stomach—syrup, Joe, syrup! Hot biscuits, Joe, and butter and syrup, and plenty of it!" Joe said, "Shut up! Shut up down there! You'll ruin me!" And one day under the lights with thousands of people there, they held up his hands and said, "The world's champion, Joe Lewis!" "Joe, how did you get there?" And Joe answers, "I got there by obedience!"

Paul said, "I've fought a good fight." You did what, Paul? "Fought, fought!" "You did what?" "FOUGHT!" "I didn't think you were a fighter." "Oh, don't you believe it. I wrestled not with flesh but with principalities. I have fought a good fight." And you did, Paul, God bless your memory!

He fought a good fight. He finished the course. He didn't go home the second week. He finished the course. God Almighty is too big to use quitters. "I've fought a good fight. I've finished the course, and I'm now ready to be offered."

Before men are ready to die on battlefields for their country, they go through training camps and learn to obey. You couldn't stand the battlefield today. You couldn't take it. You would run!

"I'm now ready to be offered, and the time of my departure is at hand." How did you get there, Paul? "I obeyed! I knocked myself down. In the morning I would wake and say, 'I had a hard day yesterday, a hard day. My, it is comfortable here in bed. Wish I didn't have to get up this morning. But I've got to preach today.'" And one day they threw rocks at him, left him by the roadside bloody and, they thought, dead. Somebody came along and thought he was dead, and he thought so, too. He got so close to Heaven he could hear the angels making music on harps of gold. Then he pulled himself together and said, "Ah, it's too bad to come back from Heaven like this. I thought I was at home. But I've got to get up. Let's wash this blood out of my face. I've got to preach somewhere today. That is all right, thank you. I've got to go. I'll be all right in a little while, don't worry about me."

Say, you dirty, low-down, miserable, rotten quitter! You ought to be ashamed of yourself. You good-for-nothing, spineless quitter! You little drawf, good-for-nothing, lazy, low-down, lousy nobody!

"Obedience is better than sacrifice." Obedience. "Children, obey your parents." Obedience is the first thing God wants little children to learn. "Wives, obey your husbands." I don't leave that out of marriage ceremonies. It is in the Bible.

You want to be where you can do as you please, some of you, and where folks will coddle you, where you won't have to get up in the morning. And you've begun to wonder if you didn't make a little mistake. After all, wasn't it rather nice to do as you pleased? Well, we are running a training camp for God and are training soldiers of the cross, men and women in the uniform of God, to be leaders in a chaotic world. And obedience is the fundamental thing. It is fundamental in all God's program. If you can't save yourself, you can't save anybody else. Jesus couldn't. You aren't any better than Jesus, are you? He became obedient—obedient unto death! How far have you gone? Death said, "Come here." Jesus looked up to His Father and said, "What about it?" The Father said, "Go." And Jesus walked down the stairs from the light of Heaven to the darkness of earth and for thirty-three years walked to a cross. Jesus was obedient—obedient unto death.

The whole rotten, modern world is wrecked because of disobedience. The sinful, hellish philosophy that has destroyed America is built upon the philosophy of disobedience. Prisons are filled with juvenile delinquents. Children have been killing school teachers in America,



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Minister Praises Book "Lodges Examined By The Bible"

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Sincerely yours,
(signed) Rev. Edg. F. Schroeder
Pastor of Immanuel Ev. Lutheran
Church of Landestrew, Sask.
MacNutt, Sask. P. O. Box 35."

This book has 88 pages, has beautiful, symbolic two-color cover, has nine strong chapters on the question of Lodges, the Bible, and the Christian. We know you will find it interesting and we believe you will agree that nothing else quite like it is in print. The bare facts about the principal lodges, and Scriptural teachings on your duty, which probably you have never heard, are in this book. Read the testimonies of great men,

cutting their throats, shooting them—little girls and boys are out murdering people. If you stay here you are going to obey.

Listen, we have over 800 students here. If we have to thin out the ranks, the Government has to do the same thing. Dean Edwards, I charge you before God in the presence of these witnesses to send home the folks that can't obey. You owe that to this institution. You owe it to these young people. You owe it to God Almighty on Heaven's high throne. You owe it to the cause of the Lord Jesus Christ. We are training leaders here. And obedience is the first essential of leadership. The boys in uniform write us back and say, "Dr. Bob, thank you." They have written back here and said, "Don't lower your standards." And God helping us we are not going to do it!

Prayer: "Lord, we are all at the best poor and frail. At our best we are not worth much. We wonder how You can do anything with us. We thank Thee for Jesus Christ, Thy Son. He was obedient unto death. If He had been disobedient we never could have been saved. We thank Thee for the obedience of Paul and for that of Moses. We thank Thee for the obedience of the servants of God through the ages. And we thank Thee that at Bob Jones College, the large percentage of the students love the rules and have voluntarily committed themselves to the obedient program of building Christian character so they can be Christian leaders. Help us in our responsibility. Lord, God, don't let the time ever come in this school when we wink at the violation of rules and regulations. Save our country, our lawless America. Oh, Lord God, have mercy upon us. Make us faithful here and keep us true to Thee. For Jesus' sake we ask it. Amen."

Rice-Shufelt Party In Brooklyn, N. Y.

The Rice-Shufelt Party including Dr. John R. Rice, Rev. J. Stratton Shufelt and Miss Grace Rice are in a tent revival campaign in Camp Evangel, Brooklyn, New York, through July 30. The tent is located on Fort Greene Place at Lafayette Ave. and Fulton Streets.

We hope all our readers will pray for the revival and that those in the New York City and nearby areas will attend.

"Heart-Searching," "Eternal Profit" in Book "And God Remembered..."

Mrs. Lee Hoyt of St. Louis read the book "AND GOD REMEMBERED..." by Evangelist John R. Rice, reviewing it carefully before placing in a Sunday School library. We were very much pleased by her kindly letter addressed to the Sword of the Lord Publishers. She wrote:

"Dear Sirs:
"Some time ago Mrs. E. S. Billings handed me a book to review for our Sunday School library, which I did and since the book is a gift from you I am writing to let you know how very much we appreciate this splendid addition to our library.

"I trust that many will read 'And God Remembered...' by John R. Rice and find the same heart searching that I have found in it. There is eternal profit to any who search whether these things be so.

"I am sorry for the delay in thanking you, but Mrs. Billings was unusually busy and was also away a part of the year and so did not ever get to read it herself as yet. Therefore the pleasure was mine and I have read it twice and intend to read it once more before putting it into circulation.

"May God bless the ministry of your books and other literature for Him."

A new printing of this popular book is now coming from the press. In the first printing there were 10,000 copies, cloth-bound. Later 25,000 copies were printed

(Continued on page three)

Christian leaders, on the lodge question.

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EVANGELIST JOHN R. RICE
EDITOR AND PUBLISHER

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Why Our Churches Do Not Win Souls

(Continued from page one)

that Christianity "is not simply a fire escape." The only word in that sentence that is true is the word "simply." It is true that Christianity is not *only* a fire escape, but it certainly is primarily a way of escape from the eternal torment of the damned.

The modernists do not win souls because they do not believe in Hell, and so there is nothing to save souls from. But many orthodox pastors and churches do not win souls because, though they believe there is a Hell, it is only an abstract and impersonal belief, that is not stressed, not preached, and not felt. Many of us in our heads are fundamentalists, but in our hearts are modernists. Where Hell is unreal, and where pastors argue that there probably is not literal fire in Hell, where the people never hear sermons on judgment or the wrath of God, there will be few sinners saved, if any.

2. Not To Feel Deeply Other Essential Doctrines Hinders Soul Winning

If a church does not believe in the inspiration of the Bible, then the warnings thereof will not be taken seriously. Soul winners must use the Bible. In churches where the Bible is not revered, where people do not love the Word, soul winning lags.

The Deity of Christ, His Virgin birth, His bodily resurrection, His miraculous ministry — all these must be true or the heart is taken out of the Gospel. Jesus Christ was all that He claimed to be, all that the Bible says He is, and there is no point in preaching of Him to lost sinners as the only remedy for sin, the only mediator between God and men. And unless these great doctrines are felt, unless they are strongly preached and strongly held in the churches, there will be little interest in soul winning, little burden, little conviction about the need to win souls and little power for it.

The doctrines of grace must be strongly held if people are to win souls. The atoning death of Christ, or the fact that He took the sinner's place and paid for the sinner's sin, that salvation is of grace

and not of works, is essential to soul winning. If the pastor and people know that they are truly saved, saved by grace, kept by God's power, and if they know that salvation is free to all who believe in Christ, then they know enough to win souls. And if they deeply feel these tremendous facts, then sinners may be made to feel them, too.

3. Where The Emphasis Is On The Abstract Truth And Not On Pointed Personal Application, Souls Are Not Saved.

Shocking as it may seem, often a deep knowledge of the Bible is used of Satan to prevent soul winning. As an evangelist, I have long ago discovered that one of the most difficult places to have a revival is in a church that prides itself on its Bible knowledge. Churches that have many Bible conferences, where there are frequent lectures on prophecy, where much is made of dispensational teaching are often so concerned about the mere letter of the Word of God that they neglect the Spirit. In many such churches the people are lectured about Daniel's great image, about the book of Revelation, about the last times and the Anti-Christ, the great Tribulation time, the restoration of Israel, and a thousand other technical details, and there is often no preaching about confession of sins, about restitution, forgiveness of others, about the family altar, about the fullness of the Holy Spirit, about personal soul winning. Too many churches, I fear, are like a certain paving contractor who bought candy for the children and made much over them, until they walked on his newly-laid sidewalk, then he fumed and sputtered. Someone said "I thought you liked children!" He replied, "Well, I like children in the abstract, but I do not like them in the concrete!" So churches like the Bible in the abstract but do not like it in the concrete. The reproof for sin, the commands to holy living, the constant reminder of the need of practical godliness — these things are all through the Bible, but many churches are too

absorbed with "the mark of the beast" or "who will be the Anti-Christ", or "Did the last generation begin in 1917?" to take to heart the practical emphasis in the Word of God.

I know a church where in the young people's Sunday School class the regular fare has been Greek words, where little children in the Daily Vacation Bible School are taught the Book of Revelation. College professors are thick in the congregation, but rarely is ever a sinner saved! There is bound to be a connection between these facts. A doctrinal emphasis upon the abstract instead of the practical certainly prevents soul winning.

4. Where the Power Of The Holy Spirit Is Minimized Churches Lose The Soul Winning Emphasis.

Spurgeon talked freely of the baptism of the Holy Spirit. So did Charles G. Finney. So did D. L. Moody and R. A. Torrey and J. Wilbur Chapman. All these great soul winners meant a special endowment of power from on high, power for soul winning. All that is now out of date. Those who followed Moody and Torrey now insist that the only baptism of the Holy Spirit there is today is when converts are made part of the mystical body of Christ, at salvation. If the question of being "filled with the Spirit" comes up, people are urged not to tarry and not to pray to be filled with the Holy Spirit, but just to obey the Lord, and trust the Lord about it and take for granted that they are already filled with the Spirit. The general custom now among orthodox denominations and independent fundamental churches is to immediately take the defensive on this question. They are far more afraid of wild fire than of no fire. They often feel it more necessary to defeat the doctrine of the Pentecostals than to teach people how to have the power of God.

I will admit that I believe the Pentecostal position is wrong. I do not believe that speaking in tongues is a Bible evidence of the baptism of the Holy Spirit. I do not even insist on the term, "The

Speaking In Tongues

By Evangelist John R. Rice

My position, and what I think is the Bible position on this matter, is as follows:

First in Acts 2, we are clearly told that at Pentecost the speaking in tongues was in regular languages, of people who were present, who heard and understood the gospel in their own tongues where-in they were born. I do not object to that. That is the Bible gift of tongues; that is a super-natural power to speak in the language of other people so they could hear the gospel. That was unusual in Bible times and would naturally be unusual now. That certainly was the same as the gift of tongues in Acts chapter 10, at Cornelius' household, when people praised God in several known languages. Part of the people were Italians from Rome who evidently spoke Latin. Some certainly were Jews with Peter, who would speak Aramaic. Possibly people of other languages were present. That passage should be interpreted in the light of Pentecost. It was not something different. The languages were known languages. No one spoke who was not understood, by some or all of those present. Whether this was a miracle and some spoke in languages to which they were not accustomed to speak, I do not know and the Bible does not say. "They heard them speak with tongues and magnify God," says Acts 10: 43. If you translate that, "They heard them speak in more than one language, and magnify God," it will be exactly the same thing. They understood the praises of these new converts, saw they were saved and that the Holy Spirit of God had come upon them. In Acts 11:17 Peter said, "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" about this case. And then the apostles in Jerusalem answered, as the following verse tells us, "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." The praises, in various languages, proved to them that "God also to the Gentiles granted repentance unto life." The praises, in various languages, simply proved that the Gentiles were saved, and loved and praised the Lord Jesus Christ.

We may properly understand the "tongues," that is, the languages, of Acts 19:6, the same way.

I Corinthians 14 tells an entirely different story, however. Here God is not praising the tongues, but rebuking them. What the people at Corinth had was not of God, and was not miraculous. Again the word *tongues* simply means languages, and we find that Christians at Corinth were making a big display of knowing several languages, and were talking in various languages in the assembly. Paul rebuked them, reminding them that five words in a language that people could understand were better than ten thousand words in a foreign language which those present did not understand. The one talking in a foreign language might enjoy his own praises to God, but he spoke to God and not to men. Paul expressly ordered that no one speak in foreign languages in the services except someone present who could understand and interpret what he said to the others. In such cases there were to be only two or three in one service and they were to speak in order, that is, one at a time, with

baptism of the Holy Spirit." But I know that there is a special endowment of power from on high that the disciples got at Pentecost, that they got again when they prayed again in Acts 4:31, that Paul and Barnabas had when they fasted and prayed before beginning their missionary journeys, and that Christians are commanded to have today for soul winning. And I know that there is a certain price in obedience, in waiting on God in fervent prayer, which is indispensable in obtaining God's power. The Bible puts the emphasis on the fullness of the Spirit as a separate experience or spiritual equipment that Christians may have and ought to have for soul winning power.

I am not arguing for any certain feeling, any particular outward,

(Continued on page four)

someone to interpret it, and then another should speak. In a tent revival campaign in Kaw City, Oklahoma, an Indian who could not speak English well wanted to testify of his love for God, but said he could only speak in the Indian dialect. The proper answer, in that case, was that he could give his testimony in his own dialect, if one of his companions could tell us what he said, that is, could interpret it. And that is exactly what Paul was talking about in Corinth, that great city of many languages.

We must not believe that Paul was rebuking the work of the Holy Spirit. Rather, he was rebuking the work of vain men. No man ever had to give rules as to how God's miracles shall be worked. If these had been miraculous gifts of tongues, they would have been used rightly, for they would be the work of the Holy Spirit Himself. Paul rebuked them because they were not miracles but simply men showing off that they could speak in various languages.

I do not forbid people to speak in tongues, in the Bible sense — that is, in foreign languages in the presence of people who understand them and can interpret them. However, there is very little reason for that in a land where everybody speaks English. Even in Bible times the gift of tongues was the last and the least of the gifts.

But, on the other hand, we would make a mistake to believe that the speaking in tongues is the evidence of the baptism of the Holy Spirit. That, it surely is not. Acts 1:8 plainly tells us what is the evidence of the gift of the Holy Spirit, or baptism of the Holy Spirit. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and in Judaea and unto the uttermost parts of the earth." That is the evidence — soul-winning power! Those who win souls do it by the power of the Holy Spirit. Those who do not win souls do not have the power of the Holy Spirit.

I have some very dear friends in the Pentecostal movement. I would not want to grieve them. However, I think they should spend their time preaching and teaching about the Holy Spirit Himself, and His power to win souls, rather than on an incidental matter of speaking in tongues; especially, that it would be best not to teach any kind of speaking in tongues except the kind they had in the Bible, that is, the speaking of known languages to people who could hear and understand them.

"Heartsearching"

(Continued from page two)

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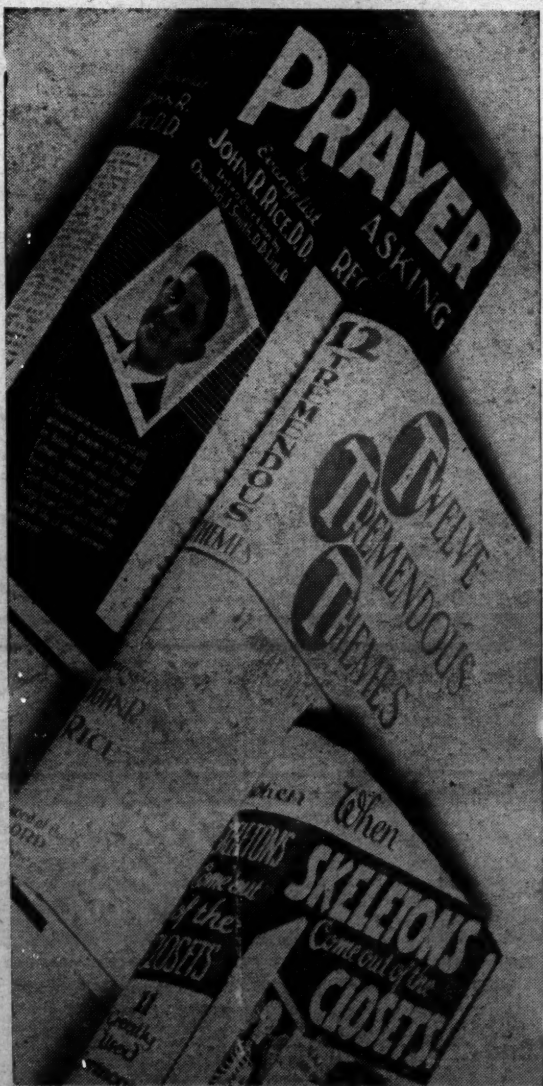
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Why Our Churches Do Not Win Souls

(Continued from page three)

physical manifestations. I am not talking about speaking in tongues, nor about sinless perfection, nor about the "eradication of the carnal nature." I am saying that in Bible times the emphasis was put on a supernatural endowment of power for those who would win souls. In the times of great revivals, the preachers who won many souls emphasized this mighty power of the Holy Spirit working through Christians. In this generation which minimizes this doctrine or explains it away, or has a substitute for it, the churches do not win many souls and great revivals are rare. Oh, that we may again feel our need of the Holy Spirit's power and may humbly wait upon Him until He fills us and cleanses us and endues us to win souls!

IV. CHURCHES OFTEN SHUN THE PROVEN METHODS OF SOUL WINNING

Methods have to do with soul-winning, just as doctrines have to do with soul-winning. A useful teacher must know the content of the subject he teaches, but he must also know methods of teaching. So in teacher training colleges, much is made of the technique of teaching, of the devices of teaching. Under what circumstances is the lecture method better? When is the question and answer method more desirable? What part do laboratory experiments, the project method in manual training or domestic science, or field trips in botany, have to do with the subject? You see that how to teach is nearly as important as what to teach.

In the matter of soul-winning, doctrines and methods are closely connected. One sometimes fades into the other, and doctrines are involved in methods. And many churches do not have souls saved because they shun the methods proven effective in soul-winning.

1. A Prejudice Against Evangelists And Revivals Makes Barren Churches

There are many criticisms of evangelists. We cannot go into them now. Suffice to say that the same criticisms are made of evangelistic pastors. Pastors might just as justly be accused of being mercenary as evangelists. Some evangelists have brought reproach upon the cause of Christ, just as some pastors and some laymen have. Actually God still has the evangelist in his plan. Ephesians 4:11 names evangelists as an order in the ministry, after apostles and prophets but before pastors and teachers. Timothy was commanded, "Do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:5). God really calls evangelists. God really needs evangelists. He says, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12). Mass evangelism, conducted by evangelists; revival campaigns, are part of God's appointed method of soul-winning in the churches, and a way to grow soul-winners and edify and grow the body of Christ. Yet there is a wide-spread prejudice against evangelists, and against evangelistic campaigns

conducted by evangelists. And the churches who will not have evangelism of the Bible kind, cannot have the fruits of evangelism. The members of such churches grow lean spiritually; they develop perverted ideas concerning New Testament Christianity. Such churches wither spiritually and have a tendency to lose out in soul-winning. They get some members from their Sunday Schools, and some of these are saved, but they miss the revival fires.

The animus against evangelists and evangelistic campaigns has received aid and comfort from some of the Theological seminaries and Bible schools, in Christian periodicals and Bible teaching circles. Dr. Lewis Sperry Chafer, president of the Dallas Theological Seminary, wrote a book titled, "Evangelism." It was published by the Moody Press. We have the deepest regard for this kindly good man who loves the Bible, who trains young preachers with a steadfast devotion, and who would not willingly ever dishonor Jesus Christ. We love the great publishing enterprise which publishes the book. That enterprise has done enormous good. But this particular book is deadly. It particularly attacks the type of evangelism done by D. L. Moody, by R. A. Torrey, by J. Wilbur Chapman, by Billy Sunday, by Gipsy Smith; the kind done by Dr. H. A. Ironside, by Evangelist Hyman Appelmann, and most other reputable evangelists. The book discourages public profession of faith, insists that evangelists should not give an invitation (nor should a pastor) for people to come forth publicly to confess their decision to take Christ as Saviour. That book is a part of the general, unscriptural revulsion against God-called and God-anointed evangelists. Actually the men who believe that book and follow it win very few souls, and the deadly teaching of it has blighted the ministry of hundreds, perhaps thousands.

I led an evangelistic campaign in a Presbyterian church where the pastor was trained in the attitude of Dr. Chafer's book on evangelism, in fact trained under Dr. Chafer. He had been pastor of that church thirteen years. Not once had he ever had a revival campaign in the church, until my coming. Most of the time he had not even had a Sunday evening service. Few times had he ever given an invitation to accept Christ publicly. Most of the members of the church did not even profess to be converted. I judge that about fifty of the church members claimed Christ during the two weeks' campaign, as well as about fifty others who were not members of that church.

I am saying that churches who have a prejudice against evangelists and mass evangelism of the type that God has blessed, usually do not win many souls. Sometimes they win none at all.

2. Without Public Invitation To Accept Christ And Claim Him Openly, Few Are Saved.

Dr. Chafer's book, EVANGELISM, discourages the giving of a public invitation for people to decide for Christ and manifest it openly by coming forward, or in any other way. This new theory is that to ask people to confess Christ openly, and make their decision known, adds works to salvation and so dishonors God's free grace. But the simple fact is that the Bible plainly commands public profession of faith, and Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." (Matthew 10:32). Public profession does not save, but public profession of the saving faith is clearly expected of new converts in the New Testament.

And centuries of Christian experience have proved that where lost sinners are not invited to surrender to Christ in the heart and confess Him openly in some public fashion, few people are saved. Churches who do not have a public invitation for sinners to come to Christ and confess Him openly do not have many saved.

It is true that people may be saved in personal work outside the services, may be saved in Sunday School, may be saved as they sit

under the preaching of the gospel. But the fact remains that relatively few people are saved in churches where there is no public invitation for those who will accept Christ to make it known, either by taking the preacher's hand, or by coming to an inquiry room for further instruction, or by standing before the congregation. Preachers who do not believe in public profession of faith likewise do not specially believe in personal soul-winning. And the kind of preachers whose sermons do not give an invitation are also the kind of preachers whose sermons do not win souls, with almost no exception.

Timid souls sometimes fear that if the minister asks for a clear division of the congregation to show who are converted and who are not, asking people to make it known that they are saved, it will embarrass unconverted people and keep them from the services. Likewise such timid souls feel the same way about public invitation to accept Christ. They want to please the people. To press the matter of a decision for Christ in the services might offend the wicked and the worldly. Sometimes it is said that public invitations are "high-pressure," and that lost sinners should not settle the matter until they are alone, and without the influence of the public service, the preacher's insistence, the pleading of the invitation song, and the encouragement of friends.

Here are some very strong reasons for giving public invitations to accept Christ and to confess Him openly:

a. Public invitations set the influence of the entire church back of the doctrine that sinners must accept Christ as Saviour or be lost forever. In communities where the invitation to accept Christ and confess Him openly is not customary, the general public never has a clear conception of the need for a new birth, received by a simple acceptance of Christ in penitent faith.

b. Public invitation to sinners to accept Christ and claim Him stresses the fact that sinners should "do it now." D. L. Moody preached one night in Chicago on "What Shall I Do Then With Jesus?" At the close of his sermon he said, "Next Sunday night I will preach on the crucifixion. You who are unsaved go home and think it over and be ready to decide what you will do with Jesus next Sunday night." Before the service closed the fire bells were ringing. The great Chicago fire had begun. That night Farwell Hall and Chicago Avenue church burned down, with most of Chicago. D. L. Moody never preached to the same crowd again. He said later, "I would gladly see my right arm cut off at the shoulder rather than ever again tell people to wait a week to decide what they shall do with Jesus."

If the preacher preaches ever so fine a sermon and simply dismisses the crowd, any lost sinner present may feel that this is a serious question which he must decide someday, but he will do so at a more convenient time. But if, following the sermon, the earnest pastor or evangelist presses the call of God and urges that decision be made right now, the entire church and pastor goes on record for teaching that sinners should accept Christ immediately, with no delay.

c. The invitation to accept Christ and claim Him openly in a service greatly simplifies the plan of salvation in the minds of people. If one can decide now earnestly and seriously to accept Christ, and can have a new heart before he leaves the building, and can claim Jesus publicly with all the assurance that sins are now forgiven and he is God's child, the whole matter of salvation is simplified and made clear.

d. Public invitation encourages a clean break with the past and the immediate beginning of a new life. One who comes out openly, publicly to claim Christ as Saviour knows that now people will expect him to live a different life.

e. The public invitation to accept Christ and claim Him openly, when accepted, thus encourages and obligates the new convert to act like a Christian, to give his testimony, to follow Christian baptism as commanded in the Bible,

to unite with a church, all soon after his conversion. And all this is normal and proper and follows the New Testament pattern.

Churches where there is not regularly a public invitation to accept Christ and claim Him openly naturally have very few people saved.

3. Churches Which Discourage Ardent Personal Soul-Winning Effort Are Not Fruitful Churches.

People sometimes say, "I do not believe in personal work." You may be sure, dear reader, if that is your opinion, that you are not alone. Satan does not believe in personal work for a Christian, either. There are many forms to Satan's opposition to personal soul-winning. Sometimes the opposition comes through timid Christians, sometimes through ungodly lost people, sometimes through modernists who do not believe the Bible and do not believe sinners need saving.

A. There are those who believe in personal work but would limit personal soul-winning in so many ways as to make it less effective. Certainly, they say, personal work is in order but one must not argue, one must always be tactful and never offend, a man must never talk to a woman nor a woman to a man, two people must never talk to the same sinner or one soul-winner to two sinners, or the worker must not stay long to plead, etc. Stress is laid upon 'tact,' though the Bible does not mention that at all as a part of the soul-winner's equipment. True, we are to be "wise as serpents and harmless as doves" but the Lord Jesus never intended that counsel to make us go slow in soul winning.

B. Some are always afraid that sinners will be "overpersuaded." I have known parents, professing Christians, who seized their children and marched them out of the church building when personal workers talked earnestly with the children about accepting Christ as Saviour.

Even theologians sometimes express the fear that if a personal worker is fervent and insistent he may do "more harm than good." However, the Bible nowhere gives a warning to be careful lest we overpersuade sinners.

Satan has started this silly lie that people claiming Christ in times of spiritual excitement are not as apt to make good Christians as those who are more calm and deliberate about the matter; that those who are pleaded with by others are not as apt to be as definite in their decision as others who, without any encouragement, come to Christ. Actually, that is untrue. Those who are won to Christ by pleading and tears and solemn warning often make good soul winners who win others the same way. Those won in revivals make the best Christians, and those who are won by fervent entreaty are more apt to be fervent in entreaty themselves.

C. Lukewarm Christians are especially apt to object to personal soul winning done in Christian services. Used to the formal services of the average church, timid souls think when an invitation is given to accept Christ and when personal workers approach unconverted people to urge them to come forward, publicly accepting Christ, or to go to an inquiry room, there to be instructed with the Word of God on how to be saved, that such personal work is offensive, that it may drive people away, and do more harm than good. Long years of revival experience have proven that a bit of encouragement, a hand on the arm, a word in the ear by a friend or loved one during a public invitation to accept Christ, often makes the difference between heaven and hell for eternity for a sinner. All the great evangelists that I know about, including Charles G. Finney, D. L. Moody, R. A. Torrey, J. Wilbur Chapman, Billy Sunday, Gipsy Smith, Dr. Biederwald, etc., have all encouraged quiet, Spirit-led, personal soul winning in the public services. My own father was converted one night after he had insulted a personal worker and stalked from the church house, vowing never to enter it again. Some people indeed are offended by personal soul winning efforts, whether in the church or outside. But many of these get saved because the arrows of conviction that irritates them eventually lead them to trust Christ. And if people must go to Hell, they ought to

be warned solemnly and earnestly, and they ought to be pleaded with by those who love them, before their opportunities for salvation are gone forever.

Where would be a better place to speak about Christ and salvation than in the house of God, whether in a regular church service where an invitation is given to accept Christ, or whether in a revival campaign? In banks they talk about money, in grocery stores they talk about food. In garages they talk about automobiles. On the farms they talk about crops. People who come to church are presumably interested in God and the Bible and salvation. Personal work among them would be more apt to bring fruit than personal work among others who are not so interested. And it is easier to win people to Christ in church services, people who have heard the Gospel, people who have been moved by the pleading refrain of Gospel songs, than at some other time and place.

Churches that shun the proven methods of evangelism, especially those that shun personal soul winning, will not have many people saved.

4. Churches Which Do Not Take Advantage Of Daily Vacation Bible Schools, Child Evangelism Classes, And Aggressive Sunday School, House-to-house And Hospital Visitation Fail To Win Souls.

Daily Vacation Bible Schools can be made to yield large fruit for Christ in precious souls saved. Some churches have no Daily Vacation Bible Schools. Others spend the time in manual work, in entertainment, in singing, and do not win souls.

Child evangelism classes ought to be in every community where special groups of children meeting in homes or parks can be taught the Word of God with flannel-graph, with object lessons, with Scripture memory work. Thousands have been saved in this way.

Modern Sunday School methods introduced and pushed will make the Sunday School a great soul winning agency. Southern Baptists have particularly developed the modern Sunday School. Some features of such Sunday Schools are these: a. The Sunday School is counted the work of the whole church, led by the pastor as pastor of the Sunday School as well as by an educational director or superintendent. b. Full training of workers, if possible, with the supervision of a trained Sunday School executive who should spend all his time in such work. c. Six-point record system, which helps get children into the preaching service, keep records of absentees, etc., d. A census, followed by diligent visitation to enlist members in the Sunday School in various classes and departments. e. Careful departmentation of the Sunday School with department assembly rooms, separate opening services, etc., supervised by department superintendents. f. Vigorous visiting of all absentees. g. Combined morning service expecting practically all of the Sunday School to go into the morning service. Where the morning sermon is made evangelistic, Southern Baptist churches have more people saved in Sunday morning services than in evening services. Sunday School attendance often exceeds that of any preaching service.

Special opportunities for soul winning are visitation of the sick in hospitals with special music; giving out of Christian literature and personal work; services and visitation in jails; Monday night visitation of lost people by men of the church, sometimes by teams of both sexes; street services and park services; soul winning teams in city missions or in service men's centers.

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